help it, and make it most easy, especially in giving liberty of conscience to all Protestant Nonconformists, and denying it to Papists." **

If the economists applauded tolerance because it was good for trade, the Tory distrust of the commercial classes was aggravated by the fact that it was they who were most vocal in the demand for tolerance* Swift denounced, as part of the same odious creed, the maxim that " religion ought to make no distinction between Protestants " and the policy " of preferring, on all occasions, the monied interests before the landed." ** Even later in the eighteenth century, the stale gibe of " the Presbyterians, the Bank and the other corporations " still figured in the pamphlets of the statesman whom Lord Morley describes as the prince of political charlatans, Bolingbroke,[11]

" The middle ranks," " the middle class of men," " the middle sort "—such social strata included, of course, the widest variety of economic interest and personal position. But in the formative period of Puritanism, before the Civil War, two causes prevented the phrase from being merely the vapid substitute for thought which it is to-day. In the first place, outside certain exceptional industries and districts, there was little large-scale production and no massed proletariate

of propertyless wage-earners. As a result, the typical workman was still normally a small master, who continued himself to work at the loom or at the forge, and whose position was that described in Baxter's Kidderminster, where " there were none of the tradesmen very rich . . . the magistrates of the town were few of them worth *£40 per annum,* and most not half so much ; three or four of the richest thriving masters of the trade got but about £500 to £600 in twenty years, and it may be lost ^100 of it at once by an ill debtor."[n] Differing in wealth from the prosperous merchant or clothier, such men resembled them in economic and social habits, and the distinction between